حكم تارك الصلاة

NAMAAZ CHODNE WALE KA HUKOM

Taaleef:

SHAIKH IBN USAIMEN

rahimahuallah

Tarjuma:

ABU SHOEB ABDUL KAREEM ABDU-US-SALAAM MADANI

Nazr-e-saani:

Aaftaab Aalam Muhammed Anas Qutbullah Muhammed al-Asari

Romanised:

Abu Umaimah Owais

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THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

GUZARISH

Pyare Islami Bhaio aur Bahno! Aap is kitab ko padhne ke ba'ad hamari ye guzarish hai ke aap is kitab ko apne rishte daron aur apne dosto ko bhi send karen taake is kitab se dosre log bhi fayedah uthaayen; kionke HIDAYAT ki raah dikhane wale ko bhi amal karne wale ke barabar ajar o sawaab milta hai, aur dono ke ajar o sawaab me koi kami nahi hoti.(Sahih Muslim)

THE ISLAMIC CENTER
AS-SULAY, RIYADH

Bismillahirrahmanirrahim

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

Tamaam tarifen ALLAH TA'ALA keliye hain, hum usi ki hamd o sana bayaan karte hain, usee se madad maangte hain, usee se maghfirat talab karte hain, aur usee ki taraf mutawajah hote hain, aur hum apne nafson aur apne amaal ki burai se ALLAH TA'ALA ki panaah chate hain, jise ALLAH TA'ALA hidayat de usay koi gumraah nahi karsakta, aru jise ALLAH TA'ALA gumraah karna chahe usay koi raah-yaab nahi karsakta, aur mai gawahi deta ho ke ALLAH ke siwa haqiqi Mabood nahi jo tanhaa hai uska koi shareek nahi, aur mai gawahi dita hon ke MUAHAMMED sallallahu alaihi wasallam uske bande aur uske Rasool hain, ALLHA ki rahmat naazil ho AAP sallallahu alaihi wasallam par aur AAP sallallahu alaihi wasallam ke Aal aur Ashaab par, neez taqiyamat un logon par jinho ne ache dhang se AAP sallallahu alaihi wasallam itteba aur pairwi ki Hamd o Salat ke ba'ad:

Daur-e-hazir me bahut sare Musalmaan aise hain jinho ne namaaz ko haqeer samajh rakha hai, aur isay zaye kardiay hai, yaha tak ke baz hazrat ne ghair zurori o be waq'at samajh kar isay mutlaqan chod diya hai.

Aur jab ye mas'ala in azeem tareen masail me se ek hai jis me aaj log mubtela hain, aur qadeem o jaded ke ulama-e-ummat aur Ayimah Kiraam ne is me ikhtilaaf kiya hai to meri khawahish howi ke jis qadar muyassar ho sake is mauzo par khamah farsayi karon aur ye kitab do faslon par mushtamil hai.

1) **PAHLI FASAL**: Namaaz chodne wale ka hokum ke bayaan me.
2) **DOSERI FASAL**: namaaz chodne se murtad hone par jo ehkaam lago hote hain is ke bayaan me.

ALLAH TA'ALA se is baat ke khawast'gaar hain ke wo hame durost baat likhne ki tofeeq se nawaze, AAMEEN.

PAHLI FASAL

NAMAAZ CHODNE WALE KA HOKUM

Be-shak ye mas'ala zaeem ilme masail me se ek hai, aur is me qadeem o jaded daur ke ulama me ikhtilaaf raha hai.

Imam Ahmed Ibn Hanbal rahmahullah kahte hain:
Namaaz chodne wala KAAFIR hai, aur Maz'hab-e-Islam se khaarij hai, agar wo taubah karke dobarah namaaz nahi padhta to usay qatal kya jayega.

Abu Hanifa , Imam Malik rahmahuallah, Imam Shafayi rahmahuallah kahte hain ke aisa shakhs "Faasiq" hai, aur is ki takfeer nahi ki jayegi, phir in ke darmiyan is baat me ikhtilaaf howa ke be-namaze ko Hadd ke taur par qatal kya jayega yaa phir baraur-e-saza qatal kiya jayega.(?)

Imam Malik rahmahuallah aur Imam Shafayi rahmahuallah farmate hain: usay Hadd ke taur par qatal kya jaiga.

Abu Hanifa kahte hain ke usay taziran saza di jaiyegi qatal nahi kya jayega.

Jab mazkora mas'ala ikhtilaafi masail me se hai to isay Kitabullah aur Sunnat-e-Rasoolullah

sallallahu alaihi wasallam ki raraf lautana farz hai kionke ALLAH TA'ALA ka irshaad hai:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

(Surah al-Shura:42/10)

"Aur jis cheez me tumhara ikhtilaaf ho is ka faislah ALLAH TA'ALA hi ki taraf hai."

Ek aur jagah ALLAH TA'ALA ka irshaad hai:

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

(Surah al-Nisa:4/59)

"Phir agar kisi cheez me ikhtilaaf karo to usay lautao ALLAH TA'ALA ki taraf aur Rasool ki taraf, agar tum'he ALLAH TA'ALA par aur qyamat ke din par eemaan hai ye bahut bahtar hai, aur ba-etebaar anjaam ke bahut acha hai."

Wazeh rahe ke ikhtilaaf karne walon me se ek ka qaul dosre par hujjat nahi hosakta kion ke hare ki soch yahi hai ke wahi haqq par hai, aur aisa bhi nahi hai ke un me se kisi ek ka qaul dosre ke bilmuqabil quboliat ke zyadah layeq ho, lihaza aisi sorat-e-haal me kitbullah aur sunnat-e-rasoolullah ki taraf rujo karna farz hai wajib hai.

Aur jab hum ne is ikhtilaaf ko kitab o sunnat ke mizaan me wazan kya to hame pata chala ke Quran o Hadis dono hi namaaz chodne wale ke

KUFR-E-AKBAR par dalat karti hain jis ki wajah se ek shakhs millat-e-islamia se khaarij hojata hai.

NAMAAZ CHODNE WALE KE MILLAT-E-ISLAMIA SE KHARIJ HONE KI QURAN SE DALIL

ALLAH TA'ALA Surah al-Taubah me irshaad farmata hai:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾

(Surah al-Taubah:9/11)

"Ab bhi agar ye taubah karle aur namaaz ke paband ho jayen aur zakat dete rahen to tumhare dini bhai hain."

Aur Surah Maryam me farmaaya:

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا [59] إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا [60]﴾

(Surah Maryam:19/59-60)

"Phir in ke ba'ad aie na khalaf paida howe ke unho ne namaaz zaye kardi, aur nafsaani khawahishaat ke phiche padh gaye, to un ka nuqsaan unke aagay ayega, magar wo log jo taubah karle aur eemaan le aayen aur nek amal karen aise log jannat me jayenge, aur unki zara sib hi haq talafi na ki jayegi."

Pass dosri ayat yani Surah Maryam ki ayat se is taur par dalil pakdigai hai ke ALLAH TA'ALA ne namaaz chodne walon aur khawahishat-e-nafs ki pairwi karne walon ke bare me farmaya:

﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾

"Magar wo log jo taubah karle aur eemaan le aayen."

lihaza ye is baat ki dalil hai ke wo log namaaz chodne aur khawahishat-e-nafs ki itteba karte waqt momin nahi the.

Aur pahli ayat (Surah Taubah ki ayat) se is taur pr dalil pakdi gayi hai ke ALLAH TA'ALA ne hamare aur mushrikin ke darmiyan bhai charge sabit karne keliye teen sharten lagayi hai:

1) **Shirk se taubah karna.**
2) **Namaaz qayim karna.**
3) **Zakaat dena.**

Pass agar shirk se taubah to ki magar na namaaz qayim ki aur na zakat ada ki to wo hamare bhai nahi ban sakte.

Aur agar namaaz qayim ki par zakat ada na ki tab bh wo hamare bhai nahi ban sakte, aru dini bhai charge ki nafi isee sorat me khoti hai jab insaan kaamil taur par deen se nika jaye jaisa ke fisq o fujor aur KUFR-E-ASGHAR ki sorat me deeni bhai chargi khatam nahi hoti.

Kya tum ALLAH TA'ALA ke is qaul ko nahi dekh rahe ho jo ayat-e-qesaas me warid hai:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ﴾

(Surah al-Baqarah:2/178)
"Haan! jis kisi ko is ke bhai ki taraf se kuch muafi dedi jaue usay bhalai ki ittiba karnin chahiye, aur aasani ke saath deet ada kardeni chahiye."

ALLAH TA'ALA ne is aayat me jaan bojh kar qatal karne wale shakhs ko maqtol ka bhai qaraar diya hai jab ke jaan bojh kar qatal karna azeem tareen gunahon me se ek hai kion ke ALLAH TA'ALA ka irshad hai:
﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾
(Surah al-Nisa:4/93)
"Aur jo koi kisi momin ko jaan bojh kar qatal kardale to uski saza dozakh hai jis me wo hamesha rahega, Is par ALLAH TA'ALA ka ghazab hai, usay ALLAH TA'ALA ne lanat ki hai, aur uske liye bada azaab tayyaar kar rakha hai."

Phir tum ALLAH TA'ALA ke is qaul ko nahi dekhte jo momino ki do jamato ke bare me waarid hai jab ke wo aapas me lad paden:
﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ[9] إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾
(Surah al-Hujraat:49/9-10)
"Aur agar Musalmano ki do jamate aapas me lad paden to un me mail-milaap kardiya karo, phir agar in dono me se ek jama'at dosri jama'at par ziyadati

kare to tum sab is groh se jo ziyadati karta hail ado, yahan tak ke wo ALLAH TA'ALA ke hukom ki taraf laut aaye, agar laut aaye to phir insaaf ke saath sualah kardo, aura dal karo beshak ALLAH TA'ALA adal karne walon se mohabbat karta hai, (yaad rakho) saare Musalmaan bhai bhai hain, pass apne bhaion me milaap karadiya karo, aur ALLAH se darte raho take tum par raham kya jaye."

Sulah karane wali aur qitaal karne wali do jama'aton ke darmiyan ALLAH TA'ALA ne ikhwat ko saabit kya hai jab ke momin se qitaal karna kufr hai, jaisa ke Sahih Hadis me hai jise Imam Bukhari rahmahullah waghairah ne Abdullah Bin Masood raziallahu-anhu se riwayat kya hai, wo NABI KAREEM sallallahu alaihi wasallam se riwayat karte hain AAP sallallahu alaihi wasallam ne farmaya:

((سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ))

"Musalmaan ko gaali dena Fisq aur us se qitaal karna Kufr hai."(Sahih Bukhari, kitab-ul-Iman Bab[36] Hadis No.46. / Sahih Muslim:97)

Likin ye aisa kufr hai jo millat-e-islam se kharij nahi karta hai kion ke agar millat se kharij kardeta to is ke saath eemaani akhwat bhi khatam hojati, aur aapas me qitaal karne ke bawajod ayat-e-karimah eemani ikhwat ke baqi rahne par dalaalat kar rahi hai.

Is se pata chala ke namaaz chodna hai jo millat se kharij kardeta hai is liye ke agar namaaz chodna fisq yaa kufr-e-asghar ke qabeel se hota to is se deeni ikhwat ki nafi no hoti jaisa ke momin ke qatal aur is se qitaal karne ki sorat me bhai charge ki nafi nahi hoti hai.

Pass agar koi eteraaz kare ki kya aap zakat ada na karne wale ke kaafir hone ke qayil hain jaisa ke ayat ka mafhom is ke kufr par dalaalat karta hai?

To hum jawab denge ke ba'az ahle ilm zakat na dene wale ko kaafir samajhte hain, Imam Ahmed rahmahullah se marwi do riwayaton me se ek riwayat yahi hai.

Likin hamre nazdeek raheh ye hai ke usay kaafir qaraar nahi diya jayega, albatta usay sakht sazaa dijayegi jis ka zikar ALLAH TA'ALA ne apni kitab aur uske RASOOL sallallahu alaihi wasallam ne apni sunnat me kya hai, aur un me se ek wo saza hai jo Abu Hurairah raziallahu-anhu ki Hadis me waarid hai, aur is Hadis ke aakhir me ye alfaaz hain:

((فَيُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ))

"Phir wo apna raasta dekh lega, jannat ki taraf ya dozakh ki taraf."(Sahih Muslim, kitab-ul-Zakat, Bab: Zakat na dene wale ka gunah, Haid No.987[Darussalam No.2290])

Imam Muslim rahmahullah "Bab:Zakat na dene wale ka gunah" ke tahet mukammal hadis zikar ki hai aur ye is baat ki dalil hai ke usay kaafri qaraar nahi diya jayiga is liye ke agar wo kaafir hojata to is keliye jannat ki taraf jaane ka raasta hi na hota, lihaza Hadis ka Mantoq(nutq ko samajhne wali cheez ko Mantoq kahte hain) ayate-e-taubah ke Mafhom(Nutq ke ilawa samajhne wali chiz ko Mafhom kahte hain) par muqaddam hoga kion ke mantoq, mafhom par muqaddam hota hai jaisa ke usool-e-fiqah me ye cheez marof hai.

NAMAAZ KO CHODNE KE MILLAT SE KHARIJ HONE KI DOSRI DALEEL AHADIS KI ROSHNI ME

❶

Imam Muslim rahmahullah ne kitab-ul-iman me Jabir Bin Abdullah raziallahu-anhuma ki riwaayat se hadis zikar ki hai wo NABIYE KAREEM sallallahu alaih wasallam se naqal karte hain, AAP sallallahu alaih wasallam ne irshad farmaya:

((إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلاَةِ))

"Beshak aadmi aur kufr o shirk ke darmiyan (hadde fazil/diwaar) namaaz ka chodna hai."(Sahih Muslim, Kitab-ul-Iman, Bab: Namaaz chodne wale par lafz-e-kufr ka itlaq karna, Hadis No.82[Darussalm No.247])

❷

Baridha Bin al-Husaib raziallahu-anhu se riwayat hai, RASOOLULLAH sallallahu alaihi wasallam ne irshad farmaaya:

((الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلاَةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ))

"Wo (farq) karne wala ahed jo hamare aur kafiron ke darmiyan hai Namaaz hai pass jis ne namaaz chodi wo kaafir hogaya."(Jami al-Timizi, Kitab-ul-iman, Bab:Namaaz chodne wale ka hokum, Hadis No.2621, aur is ki sanad "SAHIH" hai. / Sunan al-Nasayi:464. / Sunan Ibn Majah:1079. /Musnad Ahmed:21859. / Ibn Hibban:255. / Mustadrak lil-Hakim:1/6-7, aur imam

Zahbi rahmahullah ne bhi muafiqat ki hai. / Musnad Abi Yala:2349)

Aur kufr se yahan wo kufr murad hai jo millat-e-islam se kharij kardeta hai, is liye NABI KAREEM sallallahu alaihi wasallam ne namaaz ko momino aur kafiron ke darmiyan Hadd-e-fazil banaya hai aur ye baat wazeh hai ke mazhab-e-kufr aur mazhab-e-islam ke ilawa hai, pass jis ne is ahed ki paasdaari na ki us ka shumaar kafiron me hoga.

❸

Aur Sahih Muslim me Ummul Mominin Umme Salamah raziallahu-anha se riwaayat hai, NABI KAREEM sallallahu alaihi wasallam ne farmaaya:

((سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِئَ وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ". قَالُوا أَفَلَا نُقَاتِلُهُمْ قَالَ "لَا مَا صَلَّوْا))

"Anqreeb aise log hukmaraan banaye jayenge jin ke(kuch kamon ko) tum pasand karoge aur kuch ko naapasnd, pass jis ne (unke bure kamon ko) bura samajha bari hogaya, aur jis ne inkaar kya(naqd kya) wo bach gaya, likin jo razi howa aur unki pairwi ki (wo hilak hogaya) Sahabah Kiraam raziallahu-anhum ne arz kya ya RASOOLULLAH sallallahu alaihi wasallam! kya hum aise hukmaron se qital na karen? AAP sallallahu alaihi wasallam ne farmaaya nahi! jab tak ke wo tumhare andar namaaz ko qaayim rakhen."(Sahih Mulim, Kitab-ul-Imarah, Bab: Khilaf-e-Shara kamon me umra aur hukkam ke saamne

inkaar karne ka wajob….., Hadis No.1854[Darussalam No.4800])

❹

Sahih Muslim hi me Auf Bin Balik raziallahu-nhu se riwayat hai, NABIYE KAREEM sallallahu alaihi wasallam ne irshad farmaya:

((خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ " . قِيلَ يَا رَسُولَ اللَّهِ أَفَلاَ نُنَابِذُهُمْ بِالسَّيْفِ فَقَالَ "لاَ مَا أَقَامُوا فِيكُمُ الصَّلاَةَ))

"Hazrat Auf Bin Malil raziallahu-anhu se riwayat hai, mai ne RASOOLULLAH sallallahu alaihi wasallam ko farmate howe suna, tumhare bahtareen hukmaraan wo hain jin se tum mohabbat karo aur wo tum se mohabbat se mohabbat kare, in un ke haq me duaye khair karo wo tumhare haq me duaye khair kare, aur tumhare bad'tareen hukmaraan wo hain jin ko tum napasan karo wo tumhe napasand kare, tum un par lanat karo wo tum par lanat kare, AAP sallallahu alaihi wasallam se pocha gaya aye ALLAH ke RASOOL sallallahu alaihi wasallam! kya hum unki baiat todkar un ke khilaf baghawat na kare? AAP sallallahu alaihi wasallam ne farmaya: nahi! jab tak ke wo tumhare darmiyan namaaz qayim karte rahen."(Sahih Muslim, Kitab-ul-Imarah, Bab:ache aur bure Hakim, Hadis No.1855[Darusssalam No.4804])

Aakhir ki in do hadiso me hukmaraano ki baiat toodne aur un se bazariye talwaar qitaal karne

ki daleel maujod hai agar wo namaaz na qayim kare, aur hukmarano ki baiat toodna, aur un se qitaal karna us waqt tak jayez nahi jab tak ke wo kufr sareeh ka irtikaab na kare jis par hamare paaas ALLAH ki taraf se daleel hai, Ibadah Bin Samit raziallahu-anhu ki Hadis se jis me wo bayaan farmate hain:

((قَالَ دَعَانَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا، وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ))

"hame RASOOLUALLAH sallallahu alaihi wasallam ne bulaya to hum ne AAP sallallahu alaihi wasallam se baiat ki, hum ne is baat par baiat ki ke hum tangi aur aasaani me, khushi aur nagawaari(har haalat) me sunege aur farmabardari karenge khawah hum par dosron ko tarjih di jaye, aur is baat par ke hum iqteda ke muamile me Musalman hukmaraano se na lade, magar ye ke un me tum kufr-e-sareeh dekho jis par tumhare paas ALLAH ki taraf se daleel ho, yahi Qurani aayat ya Sahih Hadis ho."(Sahih al-Bukhari, Kitab-ul-Fitan, Bab:2, Hadis No.7055-7056. / Sahih Muslim:1709[Darussalam No.4771. / Sunan al-Nasai:4169. /Sunan Ibn Majah:2866)

To in ke namaaz chodene par in ki baiat todne aur in se bazariye talwar qitaal karne ko mauqof aur mana qarar diya hai aur is mas'ale me ALLAH ki janib se hamare yahi daleel hai.

Aur kitab o suannat me ye kahi nahi aaya hai ke namaaz chodne wala kafir nahi hai yaa wo momin hai, haan! aise nusos aur daleel hame milte hain jo tawheed(is baat ki gawahi dena ke ALLAH ke siwa haqiqi mabod nahi aur MUHAMMED[sallallahu alaihi wasallam] ALLAH ke Rasool hain) ki fazilat ar is ke sawaab par dalaat karte hain, aur wo bazaate khud nass me paye jane wale qoyod se muqaiyid hain ji ke saath namaaz ka tark mumtana hai, ya baz khaas haalaat ke mutaleq warid hain jis me namaaz chodne par insaan mazor samjha jayega kion ke namaaz chodne wale ke kufr ki daleelen khaas hain aur khaas aur khaas aap par muqaddam hota hai.

Agar koi kahne wala ye kahe kya ye mumkin nah ke namaaz chodne wale ke kufr par dalaalat karne wale nusos ko is shakhs par mahlol kya jaye jo namaaz ke wajob ka munkar ho?

To is ka jawab hum ye denge ki ye jaayez nahi hai kionke is me do mamno chizen lazim aayengi.

❶ *NABIYE KAREEM sallallahu alaihi wasallam ne jis wasf ka etebaar kya aur jis par hukom muallaq kiay hai is ka lagho karna laazim aayega.*

Kion ke NABIYE KAREEM sallallahu alaihi wasallam ne hukme kufr ko tarke salat par maullaq

kya hai na ke is ke inkaar par, aur deeni bhai-chargi ko namaaz ke qiyaam ki bunyaad par murattib kya hai na ke wajob-e-namaaz ke aqraar ki bunyaad par is liye ALLAH TA'ALA ne ye nahi kaha:

((فَإِنْ تَابُوْ وَأَقَرُّوْا بِوُجُوْبِ الصَّلاَةِ))

"Ke agar wo taubah karle aur wajob-e-namaaz ka iqraar karle" warna NABIYE KAREEM sallallahu alaihi wasallam ne ye irsahad farmaya: "Aadmi aur shirk o kufr ke darmiyan(Had Fazil / Deewar) namaaz ke farz hone ka inkaar karna hai, ya wo ahed jo hamare aur mushrikeen ke darmiyan hai wo namaaz ke farz hone ka iqraar karna hai pass jis ne namaaz ke farz ka inkaar kya us ne kufr kya.

agar yahi ALLAH aur NABIYE KAREEM sallallahu alaihi wasallam ki muraad hoti to is se adal karna is bayaan ke khilaf hota jise Quran laya hai, ALLAH TA'ALA ka irshad hai:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ﴾

(Surah al-Nahal:16/89)

"Aur hum ne tujh par ye kitab naazil farmayi hai jis me har cheez ka shaafi bayaan hai."

Aur ALLAH TALA ne apne NABI ko mukhatib karke farmaya:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

(Surah al-Nahal:16/44)

"Aur hum ne AAP ki taraf ye zikar(kitab) nazil kya hai taake logo ki janib jo naazil kya gya hai

usay AAP khol khol kar bayaan karden shayad ke wo ghaur o fikar kare."

❷ Aese wasf ka inkaar karna jis par NABIYE KAREEM sallallahu alaihi wasallam ne hukom ko muallaq na kya ho.

Koinke paanch namaazon ke farz hone ka inkaar us shakhs ke kufr ka muajjib hai jis ki jahalat ka uzr qubol na ho, chahe usne ne namaaz padhi ho ya naa padhi ho.

Pass agar kisi shakhs ne paanch waqt ki namaaze padhi aur us ke tamaam mutebar sharayat, wajibaat, aur mustahabbat ko baja laya likin kisi uzr ke baghair namaaz ke farz hone ka inkaar kiya to bawajod is ke us ne namaaz nahi chodi phir bhi wo kaafir hoga.

Lihaza is se ye baat wazeh hogai ke nusos ko us shakhs par mahlol karna Sahih nahi hai jo namaaz ke farz hone ka inkaar karte howe us ko chod de, aur haq yahi hai ke namaaz chodne wala KAAFIR hai aur ye aisa kufr hai jo usay millat-e-islamia se kharij kardeta hai, jaisa ke ye baat "Sunan Ibn Abi Hatim" me sarahat ke saath waarid hai, Syidina Ubadah Bin Samit raziallahu-anhu se riwaayat hai, kahte hain, hame RASOOLULLAH sallallahu alaihi wasallam ne wasiyat farmayi:

((لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَتْرُكُوا الصَّلَاةَ عَمَدًا، فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ خَرَجَ مِنَ الْمِلَّةِ))
"Tum ALLAH TA'ALA ke saath kisi ko sharik na tahrao aur namaaz jaan bojh kar na chodo, jisne namaaz jaan bojh kar chod di wo millat(islamia) se nikal gaya."

Aur agar usay hum namaaz ke adam inkar par mahlol karen to nusos me namaaz ko khaas karne ka koi fayeda na hoga is liye ke ye hokum zakat, roza aur hajj sab me aam hai tw jis ne in me se kisi ek ko is ke wajob ka inkaar kate howe choda kaafir hojayega, basharteke jahal(knowledge na ho) hone ki buyaad par usay mazor na samjha gaya ho.

Aur taarike Salat ka kufr jis tarah samayi aur naqal karne wali daleel se saabit hai thik aqli aur nazri daleel se bhi mail khata hai.

Pass namaaz jo deen ka suton hai usay tarak karne se kisi shakhs ka eemaan kionkar salamat rah sakta hai, aur jis ki adayegi ki targheeb me waarid daleelen har samajhdaar momin se is baat ka taqaza karti hain ke usay qayim kare, aur uski adayegi me sabqat kare, aur namaaz ke chodne par wayeed waarid hai jo har samajhdaar momin se is baat ka taqaza karti hai ke wo namaaz ko chodne se bache, lihaza is taqaze ke qiyaam ke bawajod namaaz chodena, namaaz chodne wale ke eemaan ko baqi nahi chodta.

Aur agar koi shakhs ye eteraaz kare:
kya is baat ka ehtemaal nahi hai ke namaaz chodne wale ke kufr se kufr-e-nemat murad na ho (balke) kufre millat?

ya ye ke is se kufre asghar murad ho na ke kufre akbar?

To is sorat me AAP sallallahu alahi wasallam ke is qaul ki tarah hojayega jis me AAP sallallahu alahi wasallam ne farmaya:
((اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ))
"Do chizen logon me aisi hain jo un ke kufr ka bayes hain nasb me ta'an karna aur maiyit par noha karna."(Sahih Muslim, Kitab-ul-Iman, Bab: Kisi ke nasb par ta'an karne aur noha karne par kufr ka itlaaq, Hadis No.68[Darussalam No.227])

Aur NABIYE KAREEM sallallahu alahi wasallam ka irshaad-e-mubarak hai:
((سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ))
"Musalmaan ko gali dena fisq hai aur is se qitaal karna kufr hai."(Sahih Bukhari, Kitab-ul-Iman, Bab:Momin ko darna chahiye ke kahi uske amaal be-khabri me zaye na hojayen, Hadis No.48. / Sahih Muslim, Kitab-ul-Iman, Bab:28, Hadis No.64[Darussalam No.221]. / Jami Tirmizi:1983. / Sunan al-Nasayi:4121)

To hum Jawab me kahenge: ye ehtemaal aur ye nazriya o fikr kuch wajohat ki wajah se bunyadi taur par sahih nahi hai.

NABIYE KAREEM sallallahu alahi wasallam ne kufr aur eemaan, aur momin aur kafir ke darmiyan namaaz ko hadde fazil qaraar diya hai.////Aur had, mahdod ki tameez karti hai aur usay dosre se alag karti hai pass alag alag mehdod ek dosre me dakhil nahi hosakte.

1) **Beshak namaaz isalm ka ek rukn hai, aur namaaz ko chodne wale ko kufr ke saath jodna is baat ka taqaza hai ke ye aisa kufr hai jo mazhab-e-isalam se nikaal deta hai, kion ke usne Islam ke ek rukn ko khatam kardya, is ke barkhilaf us shakhs ke jis par kisi kufriya kaam karne ki wajah se kaafir kahajaye.**
2) **Yahan kuch bhi nusos hain jo namaaz chodne wale ko millat se kharij karene wale kufr par dalaalat karte hain lihaza kufr ko isee par mehmol karna farz hai jis par nusos dlalat karte hain taake nusos baham mutafiq hojayen.**
3) **KUFR KI TABEER ME FARQ**

Namaaz chodne ke bare me RASOOLULLAH sallallahu alahi wasallam ne irshad farmaya:

((بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ))

Aadmi aur shirk o kufr ke darmiyan yani LAIF – LAAM ke zariye tabeer ki jo is baat par dalaalat karta hai ke kufr se haqiqi kufr murad hai, barkhilaf is ke jab kufr ko nakirah yani baghair ALIF – LAAM ke ya kalimaye kufr ko fel yani kufr ke zariye istemal kya jaye to ye is baat par dalaat karta hai ke ye kufr me se hai, ya is se murad is kaam me is ny kufr kya aur ye kufr mutlaq nahi jo Islam se kharij karde.

Shaikh-ul-isalm Imam Ibn Taimiyyah rahmahullah (apni) kitab "Iqtiza Siratal Mustaqeem" me NABIYE KAREEM sallallahu alaihi wasallam ke is qaul:

((اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ))

ke mutaleq kahte hain ke NABIYE KAREEM sallallahu alaihi wasallam ka qaul:

((هُمَا بِهِمْ كُفْرٌ))

yani dono khaslate kufr hain jo logo ke saath qayim hain, to bazate khud ye dono khaslaten kufr hian kion ke ye dono kufr ke kamon me se hain,aur ye dono logon ke saath qayim bhi hain, likin har shakhs jis ke sath kufr ki shakhon me se koi shaakh qayim ho aur us ke zariye mutlaq kaafir hojaye aisa nahi hai yahan tak ke kufr ki haqiqat is ke sath jud jaye , jaise eemaan ki shakhon me se kisi ek shaakh par amal krne wala momin nahi ban jata yahan tak ke wo eemaan aur uski haqiqat se muttasef na hojaye, aur wo kufr jo muaref BIL-LAAM ho "AL-KUFR(الكفر)" jaisa

ke NABIYE KAREEM sallallahu alaihi wasallam ke farmaan:

((لَيْسَ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ أَوِ الشِّرْكِ إِلَّا تَرْكُ الصَّلَاةِ))

"Me hai aur is kufr ke darmiyan jo nakirah "KUFRUN(كُفْرٌ)" istemaal kiya gaya ho hokum saabit karne me farq hai.(Iqtiza Sirat al-Mustaqeem, page:70, Publish: Al-Sunnah al-Muhammediyyah)

Jab ye baat wazeh hogayi ke bila uzr namaaz chod dene wala zikar kiye gaye dalayil ki bunyad par KAAFIR hai, aisa kufr jo usay millat(islamiah) se kharij kardeta hai to dorust wahi hai jis ki taraf imam Ahmed Bin Hanbal rahmahullah gaye hain, aur Imam Shafayi rahmahullah ka ek qaul hai jaisa ke Imam Ibn Kaseer rahmahullah ne ALLAH TA'ALA ke is qaul:

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ﴾

(Surah Maryam:19/59)

"phir un ke ba'ad aise nakhalaf paida howe ke unho ne namaaz zaaye kardi aur nafsaani khawahishaat ke piche padh gaye."

Ki tafseer karte howe zikar kya hai.(Tafseer Ibn Kaseer:5/243, Daar Tayyibah lil-Nashr wa al-tauzi al-Taba al-Saniyyah)

Aur Imam Ibn Qaiyyim rahmahullah ne (Kitab-us-Salat) me zikar kya hai ke mazhabe shafayi ke andar ye do wajhon me se ek wajah hai, aur yahi

Imam Tahawi rahmahullah ne Imam Shafayi rahmahuallah se naqal kya hai.

Aur isee ke qayil tamaam Sahabah Kiraam raziallahu-anhum ajmayeen hain, balke ek se zaayed hazraat ne is par Sahabah Kiraam raziallahu-anhum ajmayeen ka ijmaa bhi naqal kya hai, Abdullah Bin Shaqiq kahte hain:

((كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ شَيْئًا مِنَ الأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلَاةِ))

"NABIYE KAREEM sallallahu alaihi wasallam ke Sahabah namaaz ke ilawah kisi amal ke chodne ko kufr nahi samajhte the."

Isay Imam Tirmizi rahmahuallah ne aur Imam Hakim rahmhullah ne riwayat kya hai aur Sahihain ke shart ke mutabiq isay sahih qaraar dya hai.(Jami Tirmizi:2546[2622]. /Mustadrak al-Hakim:12[1/7])

Marof aur mash'hor imam, Imam Is'haq Ibn Rahawaiyyah rahmahuallah kahte hain:
NABIYE KAREEM sallallahu alaihi wasallam se saabit hai ke namaaz chodne wala KAAFIR hai, aur isee tarah NABIYE KAREEM sallallahu alaihi wasallam se lekar aaj tak ahle ilm ki yahi raye rahi hai ke baghair kisi wajah ke jaan bojh kar namaaz chodne walaa yahan tak ke namaaz ka waqt nikal jaye KAAFIR hai.

Aur Imam Ibn Hazam rahmaullah ne zikar

kiya hai ke Omer, Abdul Rahman Bin Auf, Muaz Ibn Jabal, Abu Hurairah aur deegar Sahabah Kiraam raziallahu-anhum ajmayeen se yahi cheez marwi hai, kahta hain: Hamare ilm ki hadd Sahabah me se koi unka koi mukhalif nahi, Imam Ibn Hazam rahmahuallah se Imam Ibn Munzir rahmahullah ne "al-Targheeb wa al-Tarheeb" me naqla kya hai aur Sahabah raziallahu-anhum me se Abdullah Bin Masod, Abdullah Ibn Abbas, Jabir Bin Abdullah aur Abu Dardaa raziallahu-anhum ajmayeen ke namon ka izafah kya hai, aur farmaya: Ghair Sahabah me Ahmed Bin Hanbal, Imam Is'haq Ibn Rahawaiyyah, Abdullah Bin Mubark, Ibrahim Nukhyi, Hakam BIn Utbah, Aiyob Sakhtiyani, Abu Dawod Tiyalisi, Abu Bakr Ibn Abi Shibah aur Zuhair Ibn Harab rahmatullahi-alaihim ajmayeen waghairohum isee ke qaayil hain.

Agar koi shakhs ye kahe ke in dalilon ka kya jawab hai jis se in logon ne istedlaal kya hai jo namaaz chodne wale ko KAAFIR nahi kahte?

To hum jawab me kahenge ke in dalilon me ye cheez nahi hai ke namaaz chodne wale ki takfeer na ki jaye ya wo momin hai, ya wo dozakh me nahi jayega ya wo jannati hai waghairah.

Aur jo shakhs in dalilon me ghaur karega wo is natije par pahunchega ke ye paanch qismon se

khaarij nahi hain jo ghair namaazi ke KAAFIR hone ke qaayil hain unki dalilon ka muarizah(ya is ke madde muqabil) nahi karsakte hain.

PAHLI QISM

Hadise ZAYEEF aur in riwaton ki koi sarahat maujod nahi hain, daleelen pesh karne walone is se mutaleq jodne ki koshish ki hai par koshish be-sod hai.

DOSRI QISM

Jis me asal mas'alah ki daleel hi nahi hai jaise in me se ba'az ka ALLAH TA'ALA ke is qual se daleel sabit karne ki koshish ki hai:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

(Surah al-Nisa:4/48)

"Yaqinan ALLAH apne sath shirk kiye jane ko nahi muaf karta aur jo is se kamtar ho usay bakhsh deta hai jis keliye chahe."

Kionke "*MAADONA ZAKLIKA* - مَا دُونَ ذَلِكَ" ka mana hai jo us se kamtar ho, is ka mana ye nahi hai(is ke ilawa) is ki daleel ye hai ke jis cheez ke bare me ALLA TA'ALA aur RASOOLULLAH sallallahu alaihi wasallam ne khabar di hai is ki takzeeb karne wala aisa kaafir hai jis ki bakhshish nahi, jab ke is ka gunaah shirk nahi hai.

TEESRI QISM

Taarike-e-Salat(namaaz chodne wale) ko kaafir na kahne walon ki daleel wo umom hain jo taarik-e-salat ke kufr par dalalat karne wali hadison se makhsos hain, jaise NABIYE KAREEM sallallahua alaihi wasallam ka qaul jis ke raawi Muaz Bin Jabal raziallahu-anhu hain:

((مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ))

"Koi (banda) aisa nahi hai jo is baat ki gawahi deta ho ke ALLAH ke siwa koi haqiqi mabod nahi, aur MUHAMMED (sallallahu alaihi wasallam) is ke bande aru rasool hain magar ALLAH TA'ALA is par jahannum ko haraam karde ga."(Sahih Bukhari, Kitab-ul-Ilm, Bab:49, Hadis No.128. / Sahih Muslim:148)

Ye ek riwayat ke alfaz hain, aur is Hadis ki tarah Abu Hurairah, Ubadah Bin Samit aur Itbaan Bin Maalik raziallahu-anhum se bhi riwaayaat marwi hain.

CHUHTI QISM

Aam in chizon se muqaiyid hai jis ke saath namaaz tark karna mumkin nahi.

Jaise Itbaan Bin Maalik raziallahu-anhu ki Hadis me NABIYE KRAREEM sallallahu alahi wasallam ka irshaad hai:

((فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ))

"ALLAH TA'ALA ne us shakhs par dozakh ko haraam kardiya hai jo "La Ilaaha Illallah" (ALLAH ke siwa koi haqiqi mabod nahi hai) ke zariye ALLAH ke chehre ka talab-gaar ho."(Sahih Bukhari, Kitab-us-Salat, Bab:Gharon me masajid banana, Hadis No.425. /Sahih Muslim:1496-Darussalam number)

Aur Muaz Bin Jabal raziallahu-anhu ki Hadis me NABIYE KAREEM sallallahu alaihi wasallam ka qaul:

((مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ))

"Nahi hai koi aisa shakhs jo sache dil se is baat ki gawahi de ke ALLAH ke siwa koi haqiqi mabod nahi, aur MUHAMMED (sallallahu alaihi wasallam) us ke rasool hain magar ALLAH TA'ALA usay dozakh par haraam kardega."(Sahih Bukhari, Kitab-ul-Ilm, Bab:49, Hadis No.128. / Sahih Muslim:148)

To shadatain ke iqraar ko ikhlaas aur sache dil ke zariye muqaiyid karna ye us shakhs ko namaaz chodne se rokta hai, is liye ke koi bhi aisa nahi hai jo is me sacha aur mukhlis ho magar is ki sachayi aur is ka ikhlaas namaaz ki adayegi par ubhaarega, aur ye zarori hai kionke namaaz deen ka suton hai, aur ye bande aur uske RABB ke darmiyaan ta'aluq ko jodti hai, pass agar wo ALLAH TA'ALA ke chehre ke husol me sacha hai to us keliye zarori hai ke wo aisa kaam kae jo wahan tak is ki rasaayi karsake, aur wo apne

aur RABB ke darmiyaan aad paida karne wali cheez se ijtinaab kare, isee tarah jis ne sidq dil se is baat ki gawahi di ke ALLAH ke siwaa koi haqiqi mabod nahi aur MUHAMMED(sallallahu alahi wasallam) ALLAH ke rasool hain to zarori hai ke ye sachayi usay ikhlaas aur ittebaye Rasool ke saaht namaaz par ubhare, kionke ye sachi shahadat ke laazimaat(laazim) me se hai.

PAANCHWI QISM

Jo kisi aisi haalat ke saath bandha howa hai jahan namaaz chodne se banda mazor samajha jata hai.

Masalan wo hadis jis Imam Ibn Majah rahmahullah ne Huzaifah Bin al-Yamaan raziallahu-anhu se marwi riwaayat naqal ki hai, Huzaifah Bin al-Yamaan raziallahu-anhu bayaan karte hain RASOOLUALLAH sallallahu alaihi wasallam ne irshaad farmaya:

((يَدْرُسُ الإِسْلاَمُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ))

"Islam is tarah mit jayega jaise kapde ka naqsh mitjata hai."(Sunan Ibn Majah, Kitab-ul-Fitan, Bab:Quran aur ilm ka uthjana, Hadis No.4049)

Aur agay isee hadis me hai:

((وَتَبْقَى طَوَائِفُ مِنَ النَّاسِ الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ يَقُولُونَ أَدْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ لاَ إِلَهَ إِلاَّ اللَّهُ فَنَحْنُ نَقُولُهَا " . فَقَالَ لَهُ صِلَةُ مَا تُغْنِي عَنْهُمْ لاَ إِلَهَ إِلاَّ اللَّهُ وَهُمْ لاَ يَدْرُونَ مَا صَلاَةٌ وَلاَ

صِيَامٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ ثُمَّ رَدَّهَا عَلَيْهِ ثَلَاثًا كُلَّ ذَلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ فَقَالَ يَا صِلَةُ تُنْجِيهِمْ مِنَ النَّارِ. ثَلَاثًا))

"Aur logo me se bodhe aur bodhio ki ek jamat baqi rah jayegi, wo kahenge ke hum ne apne baap dadon ko kalimah LA ILAHA ILALLAH kahte howe paia to hum bhi usay kah rahe hain, Silah Bin Zufar raziallahu-anhu ne Huzaifah raziallahu-anhu se kaha: to unka LA ILAHA ILALLAH kahna un keliye nafa bakhsh na hoga jabke inhe ye malom nahi ke namaaz, roza, hajj aur sadqah kya chiz hai, ye sunkar Huazaifah raziallhu-anhu ne apna chahra phair liya, phir Silah Bin Zufar raziallahu-anhu ne teen baar isay duhraya aur har baar Huazaifah raziallahu-anhu anjaan hote rahe, phir teesri baar matawajjah howe aur farmaya aye Silah Bin Zufar! kalimah LA ILAHA ILALLAH inhe dozakh se najaat dilayega Huzaifah razillahu-anhu ne ye alfaaz teen baar duhraye."(Sunan Ibn Majah, Kitab-ul-Fitan, Bab:Quran aur ilm ka uthjana, Hadis No.4049)

Ye log jinhe kalimah(LA ILAHA ILALLAH) dozakh se najaat dilayega wo sha'ayer-e-islam ke chodne par mazor hain kion ke inhe is ke bare me ilm na tha pass wo usay anjaam bhi nah de sake, ye unki qudrat ki inteha hai aur in ki haala un logo ki haalat ke maanind hai jo ehkaam ke farz hone se pahle, ya uske karne par qadir hone se pahle faut hogaye hon, jaise wo shakhs jis ne shahadatain ka iqraar kya, aur us se pahle ke wo sharyi ehkaam par amal karne ki

qudrat rakhe margaya kafiron ke mulk me Islam qubol kya, aur sharyi ehkaam jaan'ne se pahle margaya.

Khulasah ye hai ke wo log jo Taarik-e-Salat ke kaafir hone le qaayil nahi hain unke dalayil qayileen kufr ki dalilo ke bil-muqabil kuch bhi haisiyat nahi rakhte, kionke jin se un logo ne (jo taarikeen-e-namaaz ke kaafir hone ke qaayil nahi hain) istidlaal kya hai wo ya to ZAYEEF aur ghair sareeh hain, yaa asalan is me dalat hi nahi payi jarahi hai, yaa wo kisi wasf ke saath muqaiyed hain jis ke saaht Tark-e-Salat ko nahi joda jasakta ya wo aisi haalat ke saath muqaiyed hain jis me namaaz chodne ki wajah se bandah mazor samjha jata hai, ya wo aisee dalilen hain jo kufr ki dalilon ke saath khaas hain.

Pass jab is ka kufr wazeh hogaya aisi daleel se jo muariza aur mukhalifat se sahih o salam hai to zurori hai ke is par kufr aur irtedaad ke ehkaam murattab ho kionke laazmi taur par wajod aur adam-e-wajod ke etebaar se hokum-e-illat ke saath ghomta rahta hai.

FASL-E-SAANI

Namaaz waghairah ke chodne se irtedaad par murattab hone wale ehkaam ke bayaan me.

Irtedaad par dunyawi aur ukhrawi dono ehkaam murattab hote hain.

BA'AZ DUNYAWI EHKAAM KABAYAAN

1-SUQOT-E-WILAYAT

Jin chizo me Islam ne is par wilayat ki shart lagayi hai in chizo me se kisi bhi cheez par is ko wali banana jayez nahi hai, aur is bunyaad par wo apni naa baaligh aulaad waghairah ka wali nahi ban sakta aur na hi wo apni wilayat me rahne waali betion aur unke ilawa ki shadi karsakta hai.

Fuqha ne apni mukhtasar aur taweel kitabon me is baat ki sarahat ki hai ke wali ka musalmaan hona shart hai jab ke wo kisi musalman aurat ki shadi karaye, aur unho ne kaha hai ke: kaafir ko Musalmaan aurat par wilaayat ka haq nahi hai.

Aur Abdullah Ibn Abbas raziallahu-anhuma kahte hain ke(wali Murshad ke bina Nikah mun'aqad na hoga) aur sab se bada aur ala Murshad "Deen-e-Islam" hai aur sab se bad tareen aur adna darjah ki himaqat kufr aur Islam se phir jana hai, ALLAH TA'ALA irshaad farmata hai:

﴿وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ﴾

(Surah al-Baqarah:2/130)
"Deen-e-Ibrahimi se wahi be rughbati karega jo mahez bewaqof ho."

2-RISHTAH DAARON SE WERSAT KA SUQOT:

Kionke kaafir Musalmaan ka waaris nahi howa karta aur na Musalman kaafir ka waaris hota hai Usama Bin Zaid raziallahu-anhuma ki hadis ki wajah se, NABIYE KAREEM sallallahu alaihi wasllam ne farmaya:

((لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ))

"Na Musalmaan kaafir ka waris hoga aur na kaafir Musalmaan ka warish hoga."

Isay Imam Bukhari aur Imam Muslim rahimahullahi-alaihima aur in ke ilawa ne riwaayat kya hai.(Sahih Bukhari, kitab-ul-farayez, Bab:26, Hadis No. 6764. / Sahih Muslim:3027)

3-MAKKAH AUR HARAM-E-MAKKAH ME DAKHOL KI HURMAT:

ALLAH TA'ALA ke farman ki wajah se:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

(Surah al-Taubah:9/28)

"Aye eemaan walo! beshak mushrik bilkul hi naapaak hain wo is saal ke ba'ad Masjid Haraam ke paas bhi no phatkne paye."

4-USKE HAATH KE ZABIHE KI HURMAT

Yani uont, gaye, bakri waghairah jin ki hillat keliye zabah shart hai.

Kionke zabah ke shart me se hai ke zabah karne wala Muslim yaa kitabi yani yahodi ya nasrani ho, aur murtad, majosi aur in jaise logo ka zabiha halaal nahi hai.

Imam Khaazin rahmahullah apni tafseer me likhte hain: Majos aur tamaam mushrikeen khawaah wo Arab ke mushrikeen hon ya (deegar) but-parast, aur jo Ahl-e-Kitab me se na ho unke zabiho ki hurmat par ummat ka ittifaq hai.

Imam Ahmed Bin Hanbal rahmahullah kahte hain: Mere ilm ki hadd tak koi is ka mukhalif nahi magar ye ke wo bidati ho.

5-MARNE KE BA'AD NAMAZ-E-JANAZH AUR USKELIYE MAGHFIRAT AUR RAHMAT TALAB KARNE KI HURMAT

ALLAH TA'ALA ka farmaan hai:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾

(Surah al-Taubah:9/84)

"In me se koi marjaaye to aap is ke janaze ki har giz namaz na padhen, aur na is ki qabar par khade hon ye ALLAH aur uske RASOOL ke munkar hain aur marte dam tak badkaar be-ita'at rahe hain."

Aur ALLAH TA'ALA ne farmaya:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ[113] وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ[114]﴾

(Surah al-Taubah:9/113-114)

"Paigambar ko dosre Musalmaano ko ye jayez nahi hai ke mushrikin keliye maghfirat ki dua maange, agarche wo rishatedaar hi hon, is amr ke zahir ho jane ke ba'ad bed ko ye log dozakhi hain. Ibrahim ka apne baap keliye dauye maghfirat maangana wo sirf wada ke sabab se tha jo unho ne is se wada karliya, phir jab in par ye baat zaahir hogayi ke wo ALLAH ka dushman hai to wo is se mahez be taluq hogaye, waqai Ibrahim bade narm dil aur burd-baar the."

Aur aadmi ka is shakhs keliye maghfirat aur rahmat ki dua karna jis ki maut kisi bhi nauyiat ke kufr par howi ho dua karne me ek tarah ki ziayadati, aur ALLAH ke saath mazaz hai, aur NABI aur Musalmano ke raaste se hata howa hai.

ALLAH aur aakhirat par eemaan rakhne wale momin keliye ye kaise mumkin hosake ga ke wo is shakhs keliye maghfirat aur rahmat ki dua kare jab ke wo ALLAH TA'ALA ka dushman hai? jaisa ke ALLAH TA'ALA ka farmaan hai:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾

(Surah al-Baqarah:2/98)

"Jo shakhs ALLAH ka, aur is ke farishto aur is ke farishto aur uske rasolo aur Jibreeld aur Mikayil ka dushman ho aise kaafiron ka dushman khud ALLAH hai."

ALLAH TA'ALA ne is aayat me wazeh kardya hai ke wo sare kafiron ka dushman hai.

Aur momin par wajib hai ke wo sare kafiron se bara'at zahir kare, ALLAH TA'ALA ke is qaul ki wajah se:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ[26] إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ[27]﴾

(Surah al-Zukhruf:43/26-27)

"Aur jab ke Ibnrahim ne apne walid se aur apni qaum se farmaya ke mai in chizon se bezar hon jin ki tum ibadat karte ho, bajuz is zaat ke jis ne mujhe pida kia aur wahi hidayat bhi karega."

Aur ALLAH TA'ALA ka ye qaul:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

(Surah al-Mumtahinah:60/4)

"Tumhare liye Ibrahim me aur unke sathio me bahtareen namonah hai jab ke in sab ne apni qaum se khule aam kah diya ke hum tum se aur jin jin ki tum ALLAH ky siwa ibaadat karte ho in sab se bilkul bezaar hain, hum tumhare (aqidah) ke munkar hain jab tak tum ALLAH ki wahdaniyat par eemaan na lao."

Aur isee se NABIYE KAREEM ki iteba muhaqqiq hogayi, jaisa ke ALLAH TA'ALA ne irshaad farmaaya:

﴿وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾

(Surah al-Taubah:9/3)

"ALLAH aur uske RASOOL ki taraf logo ko bade hajj ke din saaf ittila hai ke ALLAH mushrikon se bezaar hai aur is ka RASOOL bhi."

Aur eemaan ki mazbot kadion me se hai ke tum ALLAH ki reza keliye mohabbat aur ALLAH ki reza keliye nafrat karo, aur ALLAH ki reza keliye dost banao aur ALLAH ki reza keliye dushmani ikhtiyaar karo, take tumhari mohabbat, aur tumhari nafrat, tumhari dosti aur tumhari adawat ALLAH TA'ALA ki reza ke tabe ho jaye.

6-MUSALMAAN AURAT SE NIKHA KI HURMAT

Isiye ke wo kaafir hai, aur Qurani aayaat o Ahadis-e-Nabawiyyah neez Ijmaa-e-Ummat se ye saabit hai ke kaafir keliye Musalmaan aurat halaal nahi hai, farmaan-e-BARI TA'ALA hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

(Surah al-Mumtahinah:60/10)

"Aye eemaan walo! jab tumhare paas momin aurte hijrat karke aayen to tum in ka imtehaan lo, dar'asal in ke eemaan ko to bakhobi jaan'ne wala ALAH hi hai, likin agar wo tumhe eemaan waliya malom ho to ab tum inhe kafiron ki taraf waapis na karo in keliye halaal nahi aur na wo unkeliye halaal hain."

Imam Ibn Qadamah al-Maqdisi rahmahuallah likhte hain: "Ahl-e-Kitab ke ilawah tamaam kaafiron ki auraton aur in ke zabihon ki hurmat ke bare me ulamaye kiraam mutafiq hai, aagay likht hain: Murtadah(Islam se kharij hone wali aurat) se nikaah haraam hai chahe jis deen par wo ho, kionke iskeliye is deen ka hokum saabit nahi howa jis deen ki taraf wo khud iqraar karke muntaqil howi hai, to uska halaal hona badrje-oula saabit no hoga."(Al-Mughni:6/592)

Imam Ibn Qadamah al-Maqdisi rahmahuallah Bab-ul-Murtad me likhte hain: "Agar wo nikaah kare to is ka nikah sahih na hoga kionke usay nikaah par baqi na rakha jayega aur jab nikaah par baaqi rakhna sahih nahi to inyeqaade nikaah bhi sahih na hoga, jis tarah kaafir ka nikaah musalmaan se sahih nahi hai."(Al-Mughni:8/130)

To aap ny mulahiza farmaya ke murtad se nikaah ki hurmat sarahat ke saath bayaan ki gayi hai, aur murtad ka nikaah sahih nahi ahi to kya hokum lago hoga agar irtedaad nikaah ke baad howa ho?

"Jab miya biwi me se koi ek mubashirat se pahle murtad hojaye to fauran nikaah fiskh hojayega, aur in me se ek dosre ka waaris na hoga, aur agar irtedaad shab baashi ke ba'ad hoto is bare me do riwayaten hain:

1) Jald se jald ek dosre se alag kardiya jaye.
2) Iddat khatam hone tak intezaar kare.

(Al-Mughni:6/298)

Aur suhbat se pahle murtad hone ki surat me aksar ahle ilm ke nazdeek nikaah fiskh hojata hai, aur is ki daleel bhi bayaan ki gayi hai aur suhbat ke bad ki surat me Imam Malik rahmahullah ke nazdeek fauran nikaah khatam hojata hai, aur imam Shafayi rahmahullah ke nazdeek iddat khatam hone tak usay tahraya jayega." (Al-Mughni:6/639)

***Irtedaad**=ek musalman apne deene islam ko chodkar koi uar deen ikhtiyaar karle ya be deen hojaye is ko irtedaad kahte hain.*

IRTEDAAD PAR MURATTAB HONE WALE IS DUNYA KE BAAD KE EHKAMAAT

Farishte aise shakhs ko daant dapat karte hain, balke in ke chehro aur unke saron par maarte hain, ALLAH TA'ALA Qura me irshaad farmate hain:

﴿وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ[50]ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ[51]﴾

(Surah al-Infaal:8/50-51)

"Kaash ke aap dekhte jab ke farishte kaafiron ki roh qabz karte hain unke muh par aur saron par maarte hain (aur kahte hain) tum jalne ka azaab chakho ye un kaamon ki wajah se hai jo tum ne kiya hai jo tumhare hathon ne pahle hi bhej rakha hai."

Bahar haal is jaisee bahut saare aayaat hain jo irtedaad ko khol kar bayaan karti hain.

ALLAH TA'ALA se is baat ka taalib hon ke wo hamare kaam me hamare liye raah paane ko aasaan karde, aur hum sab ko apni sidhi aur sachi raah dikhaye, un logo ki raah jin par ALLAH ne in'aam kya hai jaise ANBIYA, SIDDIQEEN, SHUHADA aur SALIHEEN aur un logo ki raah par na chalaye jin par ghazb kya gya hai, aur na un logo ki raah par jo

gumraah hochuke hain, yani wo log jo jihalat ke sabab raahe haq se bhatak chuke hain.

(Shaikh Usaimeen rahmahullah)Abu Abdullah Muhammed Bin Salih Bin Muhammed Bin Sulaiman Bin Abdul Rahman al-Usaimeen al-Taimee [23/Jamad-is-Saani/1407 Hjri]